The wish to untie, by discernment of their true nature, all the bonds woven by unwisdom, the bonds of selfishness and sensuality;—this is the longing for freedom.

—*The Crest-Jewel of Wisdom*

THEOSOPHY

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WILLIAM Q. JUDGE

LOVERS of the Upanishads will have no difficulty in understanding the meaning of a phrase appearing in an article in Mr. Judge's *Path*: "In those happy Aryan ages, when Dharma was known and performed fully. . . ." The delicacies and responsibilities of family and community life were then spontaneously a part of the life of all; parents were respected, teachers revered, and the quest for truth and self-knowledge was understood to be the natural fulfillment of human life.

There is reason to think that it was most particularly the role of William Q. Judge to work for the rebirth of "those happy ages" in America, however distant might be the realization of this dream. For surely, he brought with him the tender spirit of the Upanishadic teaching. The depths and majesty of high philosophy are plain in his work, yet he cannot be thought of as an awesome man. In everything he said there was a common as well as a refining touch. An almost magical quality of sympathy and friendship radiates from his letters; he seems to hide his strength and extraordinary insight within the homely expressions of everyday life. No busier man existed, and no one accomplished more practical work for the Theosophical Movement, yet he always found time to say a kindly word, to write a letter or send a message of encouragement and counsel. The testimony of those who came to love him, printed in *Letters That Have Helped Me,* is unanimous in this respect.

In one of his articles, "On the Future: A Few Reflections," Mr. Judge describes the flow of human migration to the New World

over centuries, all in preparation, as he points out, for a great new cycle of evolution on this continent. This, we might say, was the physico-astral preparation for the future, accomplishing development of the material forms and the race intended to provide habitations for the egos who would engage in that great enterprise. But what of the psycho-spiritual line of development or preparation? This, too, must be accounted for.

In the first volume of this Magazine, in the March issue, there is an article titled "William Q. Judge," almost certainly by Robert Crosbie, in which the writer assembles several quotations from H.P.B. concerning the stature and importance of Mr. Judge. The first given is this: "W.Q.J. is the Antaskarana (the bridge) between the two Manas(es)—the American thought, and the Indian—or rather, the trans-Himalayan Esoteric knowledge."

H.P.B.'s work brought her first to the United States, then to India, and finally to England; she made, one could say, a three-point landing for the rooting of the Wisdom-Religion in the modern world. But Judge stayed in America, worked there, died there, and America is the land where the fruit of his labors is most noticeable and where he is, perhaps, best understood.

Judge was an exemplar of the higher life. He showed that the attitudes and spirit of those ancient times, of which the Upanishads are a record, could find a place in today's world, despite the hurry, bustle, and distraction of modern life. Without fuss, he lived the life of a philosopher, and without pretense he fulfilled the work of a teacher. He had "gifts" in plenty, which belonged to him by right of labors fulfilled in the past, but he rejected any sort of "status" and did what he could to seem as nothing in the eyes of men. He made himself the focus for a light that does not fade with the passing years, but ever grows stronger, as its meaning slowly grows in the understanding and hearts of others. He needs no labels, praise, or commentary, since such a man can be comprehended only by the assimilation and endeavor to apply what he stood for. There are more than a few who are now able to testify that a little of this practice saveth a man from great risk.

QUESTIONS AND ANSWERS

From the Theosophical Forum

III

Do we begin a new round of embodiments after Pralaya? If the past does not suffice to end the "descent into matter," can we expect the future to do so?

W.Q.J.—One of the cardinal principles of Theosophy is that evolution by means of manifestation is periodical, one *manvantara* succeeding the preceding one as its logical and natural successor. Hence the present one is the legitimate successor of that which preceded it, is its resultant in every way, but necessarily higher since there can be no going back. It is postulated in the *Secret Doctrine* that the descent into matter changes into the reäscent to spirit in this present round. Those of the race who shall not succeed before Pralaya comes on in attaining to truth will necessarily have to go through what ever reëmbodiment is needed in the succeeding manvantara. This is natural, just, and reasonable. Those who attain in the vast stretch of centuries yet before us to the height of power, wisdom, and perfection will not have to go through reëmbodiment unless they wish to do so: it is quite likely that a great many of them will, out of love for the new and struggling ones of that future *manvantara,* descend into matter for the help and benefit of those below them. Perhaps by that time, so many millions of years hence, the questioner will have developed so much through struggle and effort as to be quite undismayed by the prospect of another fight with matter then. But certainly now it is looking a long way ahead, seeking for a fanciful idea to dwell on this future possibility in a manvantara which is for us inconceivable in time as well as in quality.

Does not the law of Karma set men an example to be retaliative, since the workings of that law are essentially retaliative in retribution, apparently enforcing "an eye for an eye and a tooth for a tooth"? Or should we not look upon the law as retaliative or retrib-

utive at all, only our short-sighted conception of justice making it appear so?

W.Q.J.—I do not understand how any one could imagine that the law of Karma, rightly understood, could lead one to retaliation. Certainly a law such as this cannot "set an example," for that infers the action of a being such as a God, or other being. The law of Karma should not be regarded as a law of retaliation, because retaliation again infers the action of a being and not the working of law. Karma is the working out of effect from cause, as well as the creation of cause from which effect must follow. Hence Karma is completely merciful, because justice and mercy in their highest aspect are one. The exact result must follow the cause, and from every act will flow many effects, both good and bad. Those who wish to have an excuse for retaliation can of course warp any law to their own ends, and the way to warp the law of Karma so as to support retaliation is to talk of it as setting an example, or doing some other thing which can only be performed by an individual with conscience, intelligence, and responsibility.

Does the cyclic law bring about its intended result without the conscious intervention of races and individuals? Or is it part of the working of that law that races and individuals shall consciously interfere in behalf of their own progress or retrogression? If either or both, will not things be what they will be and should be, in spite of any or all of our efforts?

W.Q.J.—The cyclic law has no "intended result," since it is a blind force. The cyclic law ruled in the days of the early races just as it now does, and before there were any races at all who could act consciously or unconsciously. The power of choice for the human race as a whole does not come until the turning point in evolution is reached—when *four* is turned into *five*—and, of course, until that time comes, "conscious intervention" by a race is impossible.

Individuals—meaning individual monads—may and do help on the progress of a race or a nation or oppose a contrary effect, but even that is under the cyclic law. In the *Occult World* by Mr. Sinnett, we have the words of a Master on this point, as follows, speaking of the Adepts:

"There never was a time within or before the so-called historical period when our predecessors were not moulding events and 'making history,' the facts of which were subsequently and invariably

distorted by historians to suit contemporary prejudices. . . . We never pretended to be able to draw nations in the mass to this or that crisis in spite of the general drift of the world's cosmic relations. *The cycles must run their rounds* . . . The major and minor yugas must be accomplished *according to the established order of things*. And we, borne along on the mighty tide, can only modify and direct some of its minor currents. . . .

"Sometimes it has happened that no human power, not even the fury and force of the loftiest patriotism, has been able to *bend an iron destiny aside from its fixed course,* and nations have gone out like torches dropped into the water, in the engulfing blackness of ruin."

But this does not lead to negation or apathy. "Things will not be what they will be or should be, in spite of our efforts," but rather —"things will be as they should be, in spite of the apathy of those who see no use in action that is for the good of Humanity." Those who believe that the final good will in any case be accomplished are those who, sunk in the dark pit of selfish indifference, are forever an obstruction in the road of the aspiring souls who work for man's welfare.

In considering the subject we should not lose sight of the fact that other souls are reincarnating every day, bringing back with them the experience and Karma of distant past ages. That must show itself in them as they mature in this life, and they will furnish new impulses, new ideas, new inventions, new pieces of knowledge to the general sum, thus affecting the progress of the races, but all under cyclic law. And if we, by supinely sitting down, do not create for them, as they may have in other days done for us, the right material, the right vehicle of civilization, the end of the cycle may be reached with *their* task unfinished—through our fault. The Karma of that will then be ours, and inexorable justice will bring us upon the scene in other cycles which eternally proceed out of the womb of time, to finish with heavy hearts the task we shirked. No theosophist, therefore, should ever begin to think that he need not offer any help because all will come right anyhow.

In our small way we should imitate the Great Brotherhood in its constant efforts to help Humanity. They know the cycles, and, using that knowledge, can see when the impulse of a new cycle is beginning. Taking advantage of this prescience, new ideas are projected among men and all good reforms are fostered. Why should

we, merely because we are ignorant of the cycles, do nothing to help these great benefactors of the races? They offer to all men the truths of the Wisdom-Religion, making no selections but leaving results to the law. Is it for us to assume in our theosophical work that we, poor, weak, ignorant tyros, are able to select from the mass of our fellows the one or the many who may be fit to receive theosophy? Such a position of judge is vain, ridiculous, and untheosophic. Our plain duty is to present the truths of theosophy to all men, leaving it to them to accept or reject.

Is there a wide difference between Karma and destiny?

W. Brehon—Destiny is the English word applied to a Karma so strong and overpowering that its action cannot be counteracted by other Karma; but in the sense that all happenings are under Karma, then all things are destined as they occur. Men have always found that some events were so inevitable that, for want of knowledge of the law of Karma, they have said, "These things were destined." But when we grasp the meaning of Karma, we see that *destiny* is only the working out in action of causes so powerful that no act of ours and no other sort of Karma could by any possibility either avert or modify the result. This view does not conflict with what some call the "immutable decrees of Karma," because those decrees are the resultant of numerous Karmic factors, the absence, nullification, or postponement of any one of which would change the supposable result. If, however, we imagine that our life to-day is only that due to past Karma from a previous incarnation, we make the error leading to a belief in destiny or fate. But as we are experiencing the effects of Karma from this life as well as from many previous ones, it follows that the events in a man's life are due to the *balancing* of Karmic causes.

"He who wishes to teach us a truth should not tell it to us, but simply suggest it with a brief gesture, a gesture which starts an ideal trajectory in the air along which we glide until we find ourselves at the feet of the new truth.

". . . He who wants to teach us a truth should place us in a position to discover it ourselves."

—JOSÉ ORTEGA Y GASSET

REINCARNATION AND MEMORY

(Concluded)

NOW to return to the life of man, let us observe that, relatively independent of nature's ideals, he has also his own ideals, and that these ideals or aims more or less shape his life. Man's ideals are a compound derived from his appetites, passions, or desires, on the one hand, and his aspirations, hopes, and disappointments, on the other. All these make up the round of his experience, and constitute his sphere of life. As to symmetry man's sphere is thus distorted. With the ego as the center, if man's sphere of life is to be rounded to perfection, his experience should be so adjusted that it shall pertain equally to the two worlds of which his consciousness takes equal cognizance. His thought shall inspire his action, and his action shall again give rise to thought. He will thus act consciously and designedly, rather than impulsively or passionately. Man would thus have a rounded experience and a range of consciousness that would be both extended and clear, and by so adjusting his experience of the two worlds in which his ego abides, by checking one set of experience with the other, he would have real knowledge of both.

As a matter of fact, there are individuals who in one short life have well-nigh exhausted physical sensuous experience. The aged Faust was exactly in this condition. But in such cases, the development being altogether one-sided and the experience pertaining so largely to the gross and material, the range of consciousness is really very narrow indeed. The vehicle of this experience, the physical body, is cast off at death, and the ego thus released and rounding up its experience on the higher or spiritual plane would find itself confined to very narrow dimensions. With little conscious experience in the higher realm which now constitutes the theatre of its being, and its familiar channels destroyed, with no organ of physical memory like the physical brain, there could remain but a confused precipitate in consciousness by which even the recent experiences of earth-life could be retained, and this must soon fade away. The ego now enters on a new phase of existence, in the world of causes, but

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NOTE.—The first three sections of this five-part article and its source appeared in the February issue.

where it has to work out, or "experience," the effects of its recent life on earth. When these have run their course and become exhausted, let us say that it returns to life on earth. Nothing remains of its former life save only precipitated results. The former body is destroyed, and the senses of its former life changed beyond recognition. In other words, nothing remains of the former personality. The precipitated results as impulses to new activities belong to the individual life, or to the real ego. Thus the personal and the individual memory differ as do the elements of a compound from the precipitated result in life's alembic.

Memory as a faculty of man is one of the normal functions of the human brain. It is the record of the process of events, external objects in relation to sensations and feelings occurring in consciousness, instigated by will or desire, or passively experienced or submitted to. The brain is the organ of memory, the physical basis within or upon which is recorded this moving panorama of events. The pictures of memory are associated incidents, brought to consciousness through the channels of perception, feeling or emotion. In the exercise of the faculty of memory, "recollection," we recollect these experiences by suggestion; the order of association of events enables us to gather again the links of the chain. Memory is the faculty, re-collection its function, and the brain is the center to which aggregate and from which radiate this group of experiences. These brain pictures are moving panoramas and concern events, and they can no more be repeated than any two other objects in nature can be duplicated. They may, however, be approximately recovered. Such recovery is at best a faint, disjointed and imperfect echo of their originals. The external objects have changed or disappeared; the feelings and emotions have changed or cannot be again experienced. An idea wakens the echo of past experience, and the result is *remembrance*. If *by an effort of the will* we recover the chain of experiences or emotions, it is *re-collection*. Memory, remembrance, and recollection are all phenomenal in character, that is, they are moving events occurring in time. The brain and its function belong to the same category. Therefore, repetition is impossible, and recovery is never more than partial or approximate. All these belong to the physical side of memory. But memory has another side, viz., the *noumenal*. To illustrate: Let us suppose certain events occurring in time and brought to the individual con-

sciousness, and let us number these 1,2,3,4,5. Sensation experiences these events, and memory records within the brain both the facts and their *order of occurrence*. An idea by association spontaneously wakens the echo of the former events, and we approximately *remember*. We search for these events consciously by an effort of the will and we approximately *re-collect*, always however, with missing links, either as to order or strength of details. Now let us group our numbers 1,2,3,4,5 = 15. We have now the *sum* of the previous experience, the details of which have disappeared. The will can no longer recover the details 1,2,3,4,5, and the sum of these, 15, bears a different relation to consciousness. We have *"forgotten"* the details past all recovery, but an experience once had can never be *as though it had not been*. It has wrought its effect, and if it is ever in any way recovered or recalled it is a *reminiscence*. Physical memory is to reminiscence what the elements of a mixture are to a compound. In one we have separate details, and an orderly sequence of relations. These belong to *time*. In the other we have the precipitate occurring in life's alembic, and this belongs to *"eternity."* The first is phenomenal; the second noumenal, upon which time has ceased to act, for it has become part of our very selves. Memory belongs to the personality of time and sense. Reminiscence belongs to the permanent individual. Memory is the field-notes in the realm of thought. Reminiscence is the permanent record in the realm of intuition, the title-deed of the permanent possessions of the soul (*ego*). (See *The Key to Theosophy,* pages 124 and 125.)

Our illustration from the well-known facts of chemistry carries us still further. Reminiscence as compared with physical memory is in no sense a loss, but a far higher result. No knowledge that could possibly be derived from the study of the uncombined elements oxygen and hydrogen could ever pre-suppose water, and nothing short of analysis would show that water is a union of these two substances. Oxygen and hydrogen seem to have disappeared altogether, and something entirely different to have taken their place. Definite association seems to have brought to light latent properties hitherto unsuspected. They have passed from the plane of elements to that of compounds. Even so are memory and reminiscence related. The details of experience as the result of sensation and consciousness, when precipitated as resultants, become motives, causes, instead of results, and so color all future experiences. These having become part of the ego, are carried along with it; not

as accretions, but as essences. Here is the logical basis of intuition, as rational as anything we know of physical memory. In the long journey of the soul, even during one incarnation, it is not lumbered up and loaded down with accretions of memory. In place of the car-loads of ore we have the portable ingots of bright metal. We learn by experience; not by the mere record of its facts, but by the potency of its results. If the record were all, it would soon become, indeed, a lost record of a dead language, a shadow upon a wall, leaving its own trace, but presently so overlaid by other shadows, so confused and blended, as to be past all recovery. Reminiscence is to memory what the spirit is to the physical body,—that which alone gives it life and renders it immortal. Are not these facts and relations common experience in our present life? Let us see.

> Time is but the space between our memories; as soon as we cease to perceive this space, time has disappeared. The whole life of an old man may appear to him no longer than an hour, or less still; and as soon as time is but a moment to us, we have entered upon eternity. * * * Time is, then, the successive dispersion of being.
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> —*Auriet's Journal*

From birth to prime the faculties of man unfold; from prime to old age the faculties wane. In the natural order this unfolding and waning are really a transmutation. In early life the sensuous sphere predominates, and both the intellectual and spiritual are in abeyance. In adult and more advanced life the sensuous sphere wanes and the higher faculties take control. This is the natural order, and it is seldom seen, for there are few natural lives. The follies of youth are more often the harvest of age, dead-sea apples in place of the ripe fruit of the tree of life, while repentance and remorse embalm the living corpse of a wasted life and slighted opportunities. These are unnatural lives, and the real faculties of man are never thus realized. Mediocrity—the slumber of the soul—is, at best, the result of unnatural lives, and old age even, when reached, is miserable beyond description. What is called talent is usually a partial and unsymmetrical awakening of the soul from the dominion of the senses. Talent does with ease that which mediocrity accomplishes with great difficulty if at all. In the ordinary life of the world nothing short of real genius carries man out of himself and suggests the real nature of his being. Genius does with ease that of which mediocrity never even dreams, and of which no mere talent is capable.

Genius dreams of the true, and gets glimpses of the essential being. Mediocrity follows; talent commands; genius knows and seldom stops to reason; it is beyond reason. "Time is the supreme illusion." "To escape by the ecstasy of inward vision from the whirlwind of time, to see one's self *sub specie eterni,* is the word of command of all the great religions of the higher races."

Mediocrity has little of either reminiscence or intuition, but may develop physical memory very largely. Talent has flashes of intuition, but is rather bias than illumination, a withdrawal of perceptions and faculties from other realms, to concentrate them on one sphere. Genius is another name for reminiscence, an ecstasy of inward vision, the essence of many memories, the synthesis of former experiences.

Physical memory is the record of passing events, but is not the preserver of experience. Physical memory is but the outer husk of experience. Experience relates to feeling and consciousness; memory to time and sense. Memory relates solely to the past, to that which was, or rather seemed, and is not; and is, at best, the record of an illusion. Past, present, and future,—what illusions! The past is dead, the future is not, and these constitute the present as a fleeting unreality. Never until consciousness is severed from time and liberated from sense, does man realize that he *is*. In the outer sphere of man's life his faculties are related to the panorama of events, and these he perceives only in detail and in succession. In the inner sphere of man's being he knows *all at once*. This is true even in dreams, where the events of years pass in review in a moment of time. Memory grasps at the days and attempts to hold the slow-plodding years. Reminiscence has dissolved all these in the waters of oblivion, only to preserve their essence as motors, intuitions for future guidance. These are but logical deductions from our present experience, without assuming any future life. If, however, in the present life man is able to free his consciousness from the illusions of sense and time, he comes to know of essential being, and only then does he begin to correctly interpret the things of time.

All that we know of the brain shows it to be the organ of physical memory, and shows, moreover, that any change of its structure or perversion of its function impairs or obliterates memory. Cases of disease have been known from which individuals have recovered with complete oblivion of nearly all the past. Adults previously well-educated have forgotten even how to read, and have had to

begin all over again like children. In some cases there has been a slow and gradual recovery of the past. In others there has been little recovery of the past. The normal function of the brain has been arrested in the middle of a sentence, memory has been thus entirely suspended, and insanity or imbecility has supervened; after the lapse of months memory and consciousness have returned, perhaps from a surgical operation, and the broken sentence has been completed. Similar cases often occur in the annals of surgery.

The forgetfulness of old age is proverbial. The tablets of memory first refuse to record new impressions. The things of yesterday are forgotten, and the memories of youth return, mere glimpses of a summer day or a night of sorrow. These also in turn disappear, and insensibility and imbecility often supervene. The man again becomes a helpless child leaning toward the great mother's breast, longing for rest and sleep.

If this is so often the record of the life of man whom "three score years and ten" reduce to imbecility, and with memory already departed, how can it be possible that, when the brain is decomposed and resolved back to its original dust, it should still perform a function which it so often loses before death? If memory fades as the brain decays and consciousness displays itself on an entirely different plane after death, and for a thousand years, as we count time, lives a subjective life, the former records of memory are not only barred by "death," but even the bias given to consciousness fades also. If, therefore, reincarnation should occur, there would not be the least reason to suppose that the memory that derived its form and experience from the contour and development of the brain and the circumstances of its environment, and that has been decomposed a thousand years previously, should adhere to the ego now embodied in another race and time with a new brain and a renewed consciousness. So far as memory is concerned, this is a new creation; and so far as individual consciousness is concerned, the former personality has been annihilated.

What we call memory, therefore, as a function of the organized brain perishes with the body.

If memory is the temporary record of passing events, and both the events and the record belong to time, is there not something in man that records memory itself, thus bridging the chasm of "death" and anchoring every experience of the soul to the real *ego?* This is precisely the nature of experience of which memory is the matter

side, related to sense and time, and of which reminiscence is the spirit side related to essential being. And here again it is unnecessary to assume a life beyond the present, for our experiences prove this to be so. It is but the subjective side of our present every-day experiences, and belongs to our *mode of consciousness.* In order to realize this in any large degree, it is only necessary to withdraw our consciousness gradually and persistently from the illusion of the senses to the ecstasy of inward vision, that is to gradually elevate the plane of consciousness. Man may thus come to *know* the supersensitive world precisely as he knows the things of sense and time, viz. by experience. He may furthermore realize that the latter are pure illusions, while the former are the only realities. The evidence of things unseen will end thus in fruition; the unseen and the unknown become the things seen and known. Human experience on this superior plane is also fortified by analogy and by the orderly processes of nature. If we assume the continued existence of the soul (*ego*), we have also to assume the continuance of its *method of knowing,* else we annul consciousness itself. The consciousness of the ego and its real method of knowing, viz., by experience, are all that enable us to predicate continued existence. If consciousness is now displayed on both the objective plane, through the medium of the senses, and on the subjective plane through intuition, reminiscence and the like, then the ego having already experience on both planes in unequal degree, often almost exclusively here on the lower plane, may display itself almost exclusively on the subjective plane, and this often occurs in trance and related conditions. This is the key to the higher consciousness and diviner life.

One-third of our present life is practically divested of memory. When the plane of consciousness is shifted in sleep, memory reveals its true character as belonging to matter and time, and is in no sense essential to existence, or consciousness.

Man's immortality is therefore within his grasp, his destiny is within his own hands, and he may recover the substance of all his past while he realizes his birth-right even now.

> He who has not even a knowledge of common things is a brute among men: He who has an accurate knowledge of human concerns alone is a man among brutes: But he who knows all that can be known by intelligent energy is a god among men.
>
> —HARIJ

letters · questions · comment

What is a sage? Mr. Crosbie defines a sage as one who is able "to do the right thing in the right place at the right time." This "rightness," however, can be neither a static condition nor merely personal perfection. Yet, paradoxically, the men we think of as sages seem also to have been outstandingly "good." Might it not be that the ability to act wisely comes from a knowledge of the dynamics of Karma?

If the "rightness" of the sage is not thought of as knowing how to achieve a specific result, but knowing what is right to do, then knowledge is something you can have much or little of; that is, whatever the amount, it is still qualitatively the same; it is still knowledge, and "even a little of this knowledge delivereth a man from great risk." This means that the difference between a sage and a well-intentioned man is one of degree, not of essence. It follows that any man can *become* a sage. The question, then, is not one of whether, but of how, and, perhaps, of why. If a sage is so by reason of the knowledge he possesses, the question of why is met by reflecting that greater knowledge confers greater effectiveness in action. But here a further qualification becomes necessary, since a sage is not just a man who possesses knowledge, but one who possesses knowledge of how to act in a way that is beneficial to all concerned. It soon becomes apparent that "beneficial" can be defined in more than one way. There is the benefit from actions that are so fitting that the numerous effects flowing from them become useful in many directions, and continue to have a beneficent influence in indirect ways long after the initial occasion of the act. Then there are actions whose only merit seems to lie in the motive, and whose effects, because of the ignorance affecting their performance, mix good with disaster. It seems, finally, that the knowledge of the sage consists of an understanding not only of *what* to do, in terms of a specific act, but of *how* to do it, and which is aware that these two are not really separate. Since, too, our motives tend to be compromised by "mental deposits" from past actions, the process of gaining this kind of knowledge must involve purification of mo-

tive by the several methods described by Krishna in the *Gita*. The significance of motive becomes even more apparent when we consider that an act seems good to do for the reason that it is consistent with some underlying motive. Thus, so long as we are either unconscious of what our true motive is, or only partially aware of it, we are likely to delude ourselves about our "reasons."

Yet while we may consider knowledge to be a matter of degree, no change in ultimate nature occurs for the man who possesses a great deal of it. On the other hand, it is said that the perfected man is constitutionally incapable of deviating from the right path. *The Voice of the Silence* is full of advice, encouragement, and warnings for the aspirant who is determined to find the path to wisdom. Do not the stupendous effort and accomplishment depicted in its pages in some sense set a man apart? H.P.B. describes both the heroic character of such attainment and its source in the divinity shared by all men in her article on "Genius":

> It is the very nature of the Spiritual Entity itself, of our *Ego,* which keeps on weaving new life-woofs into the web of reincarnation on the loom of time, from the beginnings to the ends of the great Life-Cycle. This it is that asserts itself stronger than in the average man, through its personality; so that what we call "the manifestations of genius" in a person, are only the more or less successful efforts of that EGO to assert itself on the outward plane of its objective form—the man of clay—in the matter-of-fact, daily life of the latter. The EGOS of a Newton, an Aeschylus, or a Shakespeare, are of the same essence and substance as the Egos of a yokel, an ignoramus, a fool, or even an idiot; and the self-assertion of their informing *genii* depends on the physiological and material construction of the physical man. No Ego differs from another Ego, in its primordial or original essence and nature. That which makes one mortal a great man and of another a vulgar, silly person is, as said, the quality and make-up of the physical shell or casing, and the adequacy or inadequacy of brain and body to transmit and give expression to the light of the real, *Inner* man; and this aptness or inaptness is, in its turn, the result of Karma. Or, to use another simile, physical man is the musical instrument, and the Ego, the performing artist.

Evidently, although being wise may make a man vastly more competent than other men in some very important respects, it does not make him superior in essence. Because of this fact the truly wise man's ability to learn from others is not limited to those wiser than himself. For him, even the wicked or foolish may offer the

gift of a lesson, and the ignorant may enhance the understanding of those wiser than themselves.

Thus "sageness" is not a status, but evidence that the evolutionary possibilities of a cycle have become actualities, and, as in the case of a Buddha, a truly wise man may exemplify the best potentialities of all the beings of a whole cycle.

In the same way, the virtues of a sage are a product of disciplines assumed out of a compelling regard for the end in view, not as any kind of end in themselves. So the practice of virtue is not a condition of "goodness" or even a particular mode of living; it is a continuing process of changing the sense of identity from a personal polarity—that is, from a collection of "lives" impressed with habitual responses consisting of delusive ideas of what *we* really are—to an awareness of ourselves as the creators, often unconscious, of the impressions through which we experience life. In view of the incredible subtlety and complexity of the personality, this reconstruction must be a very careful, painstaking, and unhurried process in which even the most fleeting impressions come under scrutiny, the object being, not to destroy the psyche, but to transform it into a different kind of vehicle.

Therefore, one of the most important things known by wise men would be how to find in any experience what is really good for man. The complexity of this process for mankind as a whole would explain why the Theosophical Movement is said to be represented everywhere in the world where thought struggles to be free. To this end all kinds of knowledge are means. Great literature, music and art, though certainly not themselves this end, must, correctly interpreted, be an invitation to it. Inspiring examples of courage, integrity, and nobility of character are testimony to the reality in men of the Higher Self, however uncouth or imperfect the outer man may appear. This is perhaps why it was said in the *Gita* that even "the greatest of all sinners" will be able "to cross over all sins in the bark of spiritual knowledge," or, as Krishna declares in another place, "In whatever way men approach me, in that way do I assist them; but whatever the path taken by mankind, that path is mine, O son of Pritha." In "The Fall of Ideals," H.P.B. makes the same point in relation to the cycles of moral evolution:

> Hitherto, it was remarked in almost every historical age that a wide interval, almost a chasm, lay between practical and ideal perfection. Yet, as from time to time certain great characters appeared on earth who taught mankind to look beyond the veil

> of illusion, man learnt that the gulf was not an impassable one; that it is the province of mankind through its higher and more spiritual races to fill the great gap more and more with every coming cycle; for every man, as a unit, has it in his power to add his mite toward filling it. Yes; there are still men, who, notwithstanding the present chaotic condition of the moral world, and the sorry *debris* of the best human ideals, still persist in believing and teaching that the now *ideal* human perfection is no dream, but a law of divine nature; and that, had Mankind to wait even millions of years, still it must some day reach it and rebecome *a race of gods*.

But the knowledge that makes a sage seems in the end to be no less than an understanding of the principles that constitute the universe and of how the nature of man is also an expression of the highest of these as well as the lowest. With this knowledge, action becomes an expression of Law. Such an action is not a rigid forcing of one's will on others, but is one that is in harmony with the higher natures of those who participate with, or are influenced by, us. This kind of action requires a strength that does no violence to another being. So it is not a matter of finding the system that will lead to the unerring practice of virtue, a necessity which pertains to the ordering of the lower nature. To be productive of wisdom in action, the perception of why the practice of virtue is important must come from Higher Manas. Robert Crosbie showed the distinction between the functions of these two aspects of man's nature in some remarks on the will in *Answers to Questions on The Ocean of Theosophy*:

> Will is the energy of Consciousness expressed in action, on any plane of manifestation. There are many aspects of the Will, from the ordinary one which is "the will to live" and is expressed in the automatic physical action, such as the heartbeat, digestion, etc.; that of the actions following on ordinary thought, desires and wants; that which is developed by various forms of practice; to the highest phase, that of the Spiritual Will. This phase is developed by true unselfishness, a sincere and full desire to be guided, ruled and assisted by the Higher Self, and to do that which, and suffer or enjoy whatever, the Higher Self has in store for one by way of discipline or experience.

MECHANICAL THEOSOPHY

THE earnest, devoted student can hardly believe that there exist any theosophists sincerely holding a belief in theosophical doctrines but who are, at the same time, found to have such a mechanical conception of them as permits one to retain undisturbed many old dogmas which are diametrically opposed to Theosophy. Yet we have such among us.

It comes about in this manner. First, Theosophy and its doctrines are well received because affording an explanation of the sorrows of life and a partial answer to the query, "Why is there anything?" Then a deeper examination and larger comprehension of the wide-embracing doctrines of Unity, Reincarnation, Karma, the Sevenfold Classification, cause the person to perceive that either a means of reconciling certain old time dogmas and ideas with Theosophy must be found, or the disaster of giving the old ones up must fall on him.

Contemplating the criminal class and laws thereon the mechanical theosophist sees that perhaps the retaliatory law of Moses must be abandoned if the *modus vivendi* is not found. Ah! of course, are not men agents for karma? Hence the criminal who has murdered may be executed, may be violently thrust out of life, because that is his karma. Besides, Society must be protected. You cite the bearing on this of the subtile, inner, living nature of man. The mechanical theosophist necessarily must shut his eyes to something, so he replies that all of that has no bearing, the criminal did murder and must be murdered; it was his own fault. So at one sweep away goes compassion, and, as well, any scientific view of criminals and sudden death, in order that there may be a retaliatory Mosaic principle, which is really bound up in our personal selfish natures.

Our naturalistic mechanician in the philosophy of life then finds quite a satisfaction. Why, of course, being in his own opinion a karmic agent, he has the right to decide when he shall act as such. He will be a conscious agent. And so he executes karma upon his fellows according to his own desires and opinions; but he will not

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NOTE.—This article by William Q. Judge first appeared in the *Path* for November, 1895, and has been previously reprinted in THEOSOPHY.

give to the beggar because that has been shown to encourage mendacity nor would he rescue the drunken woman from the gutter because that is her fault and karma to be there. He assumes certainly to act justly, and perhaps in his narrowness of mind he thinks he is doing so, but real justice is not followed because it is unknown to him, being bound up in the long, invisible karmic streams of himself and his victim. However, he has saved his old theories and yet calls himself a theosophist.

Then again the mechanical view, being narrow and of necessity held by those who have no native knowledge of the occult, sees but the mechanical, outer operations of karma. Hence the subtile relation of parent and child, not only on this plane but on all the hidden planes of nature, is ignored. Instead of seeing that the child is of that parent just because of karma and for definite purposes; and that parentage is not merely for bringing an ego into this life but for wider and greater reasons; the mechanical and naturalistic theosophist is delighted to find that his Theosophy allows one to ignore the relation, and even to curse a parent, because parentage is held to be merely a door into life and nothing more.

Mechanical Theosophy is just as bad as that form of Christianity which permits a man to call his religion the religion of love, while he at the same time may grasp, retaliate, be selfish and sanction his government's construction of death-dealing appliances and in going to war, although Jesus was opposed to both. Mechanical Theosophy would not condemn—as Christianity does not—those missionaries of Jesus who, finding themselves in danger of death in a land where the people do not want them, appeal to their government for warships, for soldiers, guns and forcible protection in a territory they do not own. It was the mechanical view of Christianity that created an Inquisition. This sort of religion has driven out the true religion of Jesus, and the mechanical view of our doctrines will, if persisted in, do the same for Theosophy.

Our philosophy of life is one grand whole, every part necessary and fitting into every other part. Every one of its doctrines can and must be carried to its ultimate conclusion. Its ethical application must proceed similarly. If it conflict with old opinions those must be cast off. It can never conflict with true morality. But it will with many views touching our dealings with one another. The spirit of Theosophy must be sought for; a sincere application of its principles to life and act should be made. Thus mechanical Theosophy, which

inevitably leads—as in many cases it already has—to a negation of brotherhood, will be impossible, and instead there will be a living, actual Theosophy. This will then raise in our hearts the hope that at least a small nucleus of Universal Brotherhood may be formed before we of this generation are all dead.

—WILIAM Q. JUDGE

THE PROMOTION OF TRUTH

The first and most important, if not the sole object of *Lucifer* is to bring light to "the hidden things of darkness"; to show in their true aspect and their original real meaning things and names, men and their doings and customs; it is finally to fight prejudice, hypocrisy and shams in every nation, in every class of Society, as in every department of life. The task is a laborious one but it is neither impracticable nor useless, if even as an experiment.

We work for true Religion and Science, in the interest of fact as against fiction and prejudice. It is our duty, as it is that of physical Science—professedly its mission—to throw light on facts in Nature hitherto surrounded by the darkness of ignorance. And since ignorance is justly regarded as the chief promoter of superstition, that work is, therefore, a noble and beneficent work. But natural Sciences are only one aspect of SCIENCE and TRUTH. Psychological and moral Sciences, or theosophy, the knowledge of divine truth, wheresoever found, are still more important in human affairs, and real Science should not be limited simply to the physical aspect of life and nature. Science is an abstract of every fact, a comprehension of every truth within the scope of human research and intelligence. "Shakespeare's deep and accurate science in mental philosophy" (Coleridge), has proved more beneficent to the true philosopher in the study of the human heart—therefore, in the promotion of truth—than the more accurate, but certainly less deep, science of any Fellow of the Royal Institution.

—H. P. BLAVATSKY

on the lookout

Misuse of Science

Writing in *Science* for Nov. 19, 1971, Leon R. Kass records some searching reflections about biomedical technology ("The New Biology: What Price Relieving Man's Estate?"). Dr. Kass points out that there is a basic difference between the invention of things which alter the conditions under which men live, and a technology whose objective is the alteration of men themselves. Genetic alterations, for instance, would deny opportunity for some kinds of choice:

> Engineering the engineer seems to differ in kind from engineering his engine. Some have argued, however, that biomedical engineering does not differ qualitatively from toilet training, education, and moral teachings—all of which are forms of so-called "social engineering," which has man as its object, and is used by one generation to mold the next. In reply, it must at least be said that the techniques which have hitherto been employed are feeble and inefficient when compared to those on the horizon. This quantitative difference rests in part on a qualitative difference in the means of intervention. The traditional influences operate by speech or by symbolic deeds. They pay tribute to man as the animal who lives by speech and who understands the meanings of actions. Also, their effects are, in general, reversible, or at least subject to attempts at reversal. Each person has greater or lesser power to accept or reject or abandon them. In contrast, biomedical engineering circumvents the human context of speech and meaning, bypasses choice, and goes directly to work to modify the human material itself. Moreover, the changes wrought may be irreversible.

Contradictory Aims

Since it is not "science" (which is a fictitious entity), but particular men who inevitably make scientific discoveries and the decisions respecting their use, assumption of so grave a responsibility makes clarity on philosophical and moral questions essential. Dr. Kass points out that, far from being able to cope with the subtle implications of "biological engineering," its advocates have not even begun to recognize the conflict between many of the goals they are now pursuing:

> For one thing, we seem to be unaware that we may not be able to maximize all the benefits, that several of the goals we are promoting conflict with each other. On the one hand, we seek to control population growth by lowering fertility; on the other hand, we develop techniques to enable every infertile woman to bear a child. On the one hand, we try to extend the lives of individuals with genetic disease; on the other, we wish to eliminate deleterious genes from the human population. I am not urging that we resolve these conflicts in favor of one side or the other, but simply that we recognize that such conflicts exist. Once we do, we are more likely to appreciate that most "progress" is heavily paid for in terms not generally included in the simple utilitarian calculus.

Debasing Theories

Dr. Kass believes that artificial tampering with man's power of choice amounts to dehumanization. He regards choosing through rational inquiry as not only a "right" but an obligation for the fulfillment of distinctly human endeavor. Surveying contemporary opinion in the sciences, he acknowledges that the idea that there is anything "distinctively human" about man has been seriously challenged. Darwinists, he notes, hold that man is, at least in origin, tied to the "subhuman," whereas psychoanalysts have interpreted the so-called "higher functions" to be only "the servants of the more elementary, the more base." Even in the social sciences, the idea of "human good is held to be culturally and historically determined, making all moral values wholly relative to the environment." The achievements of modern science, moreover, seem to support this view of man.

Denial of Standards

Dr. Kass comments:

> Such appear to be the prevailing opinions. Yet there is nothing novel about reductionism, hedonism, and relativism; these are doctrines with which Socrates contended. What is new is that these doctrines seem to be vindicated by scientific advance. Not only do the scientific notions of nature and of man flower into verifiable predictions, but they yield marvelous fruit. The technological triumphs are held to validate their scientific foundations. Here, perhaps, is the most pernicious result of technological progress—more dehumanizing than any actual manipulation or technique, present or future. We are witnessing the erosion, perhaps the final erosion, of the idea of man as something splendid or divine, and its replacement with a view that sees man, no less than nature, as simply more raw material for

manipulation and homogenization. Hence, our peculiar moral crisis. We are in turbulent seas without a landmark precisely because we adhere more and more to a view of nature and of man which both gives us enormous power and, at the same time, denies all possibility of standards to guide its use. Though well-equipped, we know not who we are nor where we are going. We are left to the accidents of our hasty, biased, and ephemeral judgments.

Neglect of Truly Human Qualities

Yet the weaknesses in this conception of man are well within the range of common experience:

For example, this view fails to account for the concern for justice and freedom that appears to be characteristic of all human societies. It also fails to account for or to explain the fact that men have speech and not merely voice, that men can choose and act and not merely move or react. It fails to explain why men engage in moral discourse, or, for that matter, why they speak at all.

Knowledge of the "Transient"

In other words, we have yet to reach an understanding comprehensive enough to include the most important characteristics of man. In Dr. Kass's words:

Since Bacon, as I have mentioned earlier, technology has increasingly come to be the basic justification for scientific inquiry. The end is power, not knowledge for its own sake. But power is not only the end. It is also an important *validation* of knowledge. One definitely knows that one knows only if one can make. Synthesis is held to be the ultimate proof of understanding. A more radical formulation holds that one knows only what one makes: knowing *equals* making.

Yet therein lies a difficulty. If truth be the power to change or to make the object studied, then of what do we have knowledge? If there are no fixed realities, but only material upon which we may work our wills, will not "science" be merely the "knowledge" of the transient and the manipulatable? We might indeed have knowledge of the laws by which things change and the rules for their manipulation, but no knowledge of the things themselves. Can such a view of "science" yield any knowledge about the nature of man, or indeed, about the nature of anything? Our questions appear to lead back to the most basic of questions: What does it mean to know? What is it that is knowable?

Barriers to Choice

A quotation in *Manas* (Dec. 22, 1971) from C. Wright Mills

suggests why the kind of knowledge we have is unequal to the task of making intelligent judgments about the value of what we do. We seldom gain that level of awareness where this kind of judgment can be made. Mills says:

> The first rule for understanding the human condition is that men live in second-hand worlds. They are aware of much more than they have personally experienced; and their own experience is always indirect. The quality of their lives is determined by meanings they have received from others.

The Need and Right to Choose

Dr. Kass calls attention to the fact that the modern scientific view of man does not account for the human longing for justice, the power of creative speech, the desire for knowledge, etc. If these qualities are the attributes of a spiritual being, and their pursuit the highest good, then man creates for himself his environment and even the limitations, physical and genetic, which will afford him the opportunity to learn. In this case the proper function of science must be, not to eliminate such possibilities, but to bring about changes after achieving a thorough understanding of their meaning. As the *Manas* writer observes:

> The trap of limitation or relativism was no trap for Socrates, nor need it be a trap for anyone who recognizes that the moral obligations of human beings do not have a one-to-one relationship to some hypothetical condition of final knowledge or scientific certainty.

It seems inescapable that knowledge of this order begins with conceiving man as a being with godlike powers which must be developed with the same seriousness that has attended the conquest of nature.

Sources of Change

In a brief article in the *New York Times* (Sept. 23, 1971), Danilo Dolci suggests that the minds and hearts of men are the real means for re-creating their environment, even in the face of formidable external obstacles. He describes the building of a dam in Sicily which was sorely needed, construction of which was blocked by an established system of political corruption. By engaging first the understanding and then the cooperation of local peasants, government financing was finally obtained through non-violent pressure brought by small groups of volunteers. Corrupt hiring prac-

ices were circumvented and better methods devised by the peasants themselves. Dolci concludes:

> After four years of concentrated work, in which the locally hired men acquired the abilities of skilled workers, water is ready to flow through the already dug canals and irrigate the fields. Recently an old peasant stopped me on the road and said: "Ducks. There are ducks." I understood the words but not the meaning. But finally I grasped their significance. "Everything has changed so much, with the new lake, that even the ducks have noticed. They never stopped here before, in their migration, but now they have come down onto the water."
>
> From now on no one will be able to make this man believe that the face of the earth, his part of it, can't be changed for the better.
>
> We learn by experience that further development is possible to ally new democratic groups one with another, eliminating the parasitical groups of the past and building up a new and widening front able to combat the enemies of democracy. In order to fight the Mafia and the Fascists men must manage, among everyday difficulties and obstacles, to create living organisms.

Pseudo-Conversation

A somewhat sinister, if amusing, indication that the recognition of individual integrity in others is still all too theoretical is found in an experiment by two Harvard psychologists who observed how parents talked to their children (*New York Times,* Oct. 10, 1971). One of the first things they discovered was that "parents typically supplied the entire context of many conversations," often by asking questions in which the answers were already implied. One example was a conversation between a mother and her five-year-old:

> How was school today? Did you go to assembly?
> Yes.
> Did you have a nice assembly?
> Yes.
> Did the pre-schoolers go to the assembly?
> Yes.
> Did you stay for the whole assembly or just part of it?

The child can hardly say anything but yes or no. Attempting to teach her child how to converse, the mother is having the whole conversation by herself, in which the child is made to play the part of an automaton.

Silent Communication

Paul Goodman explores the quality of thought and feeling in an

essay in the *New York Review of Books* (May 20, 1971) "On Not Speaking." He comments on the attitudes that may be conveyed by speech or by the absence of it:

> Consider the difference between the fellow who snaps his fingers at his companion and leaves, expecting the other to follow like a dog, and the one who says, "Let's go," however curtly. When spoken to, one is included at least as a human being. Yet a person might get up and leave without a word or with a glance (but not snapping his fingers), and his friend follow him because they are totally in accord. This is like the silent agreement that is reached in a primitive tribal council that baffles the anthropologist because he did not hear any vote or decision. . . .
>
> Thus, there is a silence that is preverbal, not yet interpersonal or even personal. There is speaking, which recognizes persons. And there is a silence beyond speech, an accord closer than verbal communication and where the situation is unproblematic. In one of the scriptural lives of Buddha there is a remarkable sentence, at the conversion of Anathapindika. "The Lord consented by becoming silent." I take it that this means that the silence of the Lord creates accord, *is* accord; and from the human point of view, if the *Lord* consents, what further is to be said?

Part of the process of education consists in helping the child to interpret the world in which he finds himself; but this does not mean interpreting it for him. Helping often means protecting the child's mental privacy while he sorts out the elements of experience for himself. Questions and comments are then only for the purpose of nourishing this process by giving him the opportunity to formulate his own thoughts. Hence a companionable silence might serve the child's integrity, just as a general question would give assurance of interest.

Time to Be

The broader implications of this kind of communication are illustrated by Grace Rotzel in *The School in Rose Valley* (Johns Hopkins Press, $8.95). Describing the conditions for engaging the mind in assimilating experience, she says:

> It is difficult to over-emphasize the need for time for self-directed activity—that period of "romance" Whitehead talks about. "My point is," he says, "that a block in the assimilation of ideas inevitably arises when a discipline of precision is imposed before a stage of romance has run its course in the growing mind." Here we sometimes got into trouble. "Why are you letting my child stand around? He must be taught"; and he was

removed from the school.

In the preschool the child works on learning patterns he will continue throughout his life—who he is, how he can cope with himself, other adults, materials, tools, the earth, animals. He must have periods to enjoy and use his environment. This takes time. We were always holding off parents who wanted us to teach more, "to cultivate the mind," as if the mind wasn't working unless it was being force fed. Our answer was, "Take the child on a bug-collecting tour and watch him use his mind. Watch him make a dump truck in shop. Don't minimize the learning going on. Give him time to BE."

The Way it Was

This is not a matter of technique. It is more a faith in the little-understood but nonetheless real rhythms of the human mind, as the following comment by Miss Rotzel suggests:

I could take the physical jumble easier than the mental confusions arising from conflicting ideas. For example, parents who had the preparation-for-life idea of education were concerned that their children were living too much in the present. Wandering by streams was not preparing them for the next grade. Would they be ready? I couldn't say. I remember having cold chills myself when we decided to postpone the teaching of reading until the seven-year-old year, but we went ahead anyway. It worked, because we were all enthusiastic; but years later when we decided to return to teaching reading in the first grade, that worked too. That was the way it was.

From this it can be inferred that learning, like everything else, is accomplished in cycles, and that although at appropriate times we can foster its progress, we can never successfully determine its development, regardless of the seeming advantages of age or experience.

New Indian Attitude

A recent conference was co-sponsored by the Los Angeles Suicide Prevention Center and the Blackfeet Community Action Program to discover ways to reduce the incidence of suicide which, among young Indians, is ten times higher than the national average. Although no simple solutions were forthcoming, some promising trends in Indian relations were disclosed. According to the Los Angeles *Times* (Nov. 15, 1971), one is that a growing sense of unity among Indians themselves is replacing tribalism. In contemporary life this would integrate their society and increase their influence in assuming control of the Indian services. Dr. Bertram S.

Brown, director of the National Institute of Mental Health, told the *Times* that only as Indians themselves assume the planning and operating of such assistance programs will suicide prevention efforts succeed, for the reason that the damage by whites to the social fabric of Indian life has been so extensive. He said:

> Because of the general neglect of many generations, America's oldest minority suffers greatly the effects of isolation and alienation from society. Racism and bigotry have an adverse effect on mental health and the Indian has been the victim of this abuse longer than any other American.

Honoring Tradition

Aside from the almost total lack of facilities and trained personnel, one of the chief factors contributing to mental illness is the widespread attitude that mental problems are individual and a taboo subject. Few of those contemplating suicide realize that their problems are often precipitated by the destructive social influences outside themselves which their traditional culture is no longer able to withstand.

Meanwhile, other developments may help to restore traditional Indian ways of doing things. The same paper reports the grant of federal aid for the training of medicine men on the Navajo Window Rock reservation in Arizona. Dr. Robert Bergman, chief of mental health programs for the Indian Health Service, considers medicine men practitioners of "highly sophisticated psychosomatic medicine." Despite the fact that it is questionable whether the course, which is conducted as a school and is immensely complicated, can revive the influence of the traditional *hatathlis,* or medicine men, its existence will probably, as Dr. Bergman feels, be a unifying force in the community and perhaps also a means of transmitting some of the qualities of the Indian heritage into a new era.

"In Dreams and Visions"

The *Wall Street Journal* (Nov. 3, 1971) reports on the experiences of inventor-scientist Charles G. Abbot, former Secretary of the Smithsonian Institute, now ninety-nine years of age, who, during his long life, appears to have had frequent dream experiences from which ideas for his inventions were derived. As reported in the *Journal,* some of his best ideas came as dreams in the middle of the night. To Mr. Abbot this seems a natural thing and he quotes from the Old Testament (Joel 2:28), "Your old men shall dream dreams, your young men shall see visions." A plan for using the sun

as a source of energy was derived from a dream experience in 1965. At two o'clock one morning in July, 1965, Abbot awoke in his suburban bedroom to find he had been dreaming about how one might build a solar boiler and convert sunlight into electricity on a commercial scale. The next morning he wrote out from his dream a scheme for which he subsequently obtained a U.S. Patent. He believes that his invention can produce power inexpensively, especially in tropical lands with the greatest need of a source of cheap power. Considering the dwindling natural resources of the entire planet, Mr. Abbot's "invention" may help to solve a world-wide problem.

Radiation Cycles

His present preoccupation is with demonstrating that weather cycles on earth are closely related to the solar radiation cycles. Knowledge of these cycles, he believes, could be used to forecast weather for as much as sixty years in advance. Mr. Abbot has accumulated much data in support of his theory.

"No Crime, No Poverty"

An Indonesian official, a military commander in charge of Indonesian development in the interior of western New Guinea, has expressed the hope that by 1973 the primitive tribes of the remote Baliem Valley in this region will have learned to wear clothes, speak the Indonesian language, and earn money by developing local economies. A report in the Los Angeles *Times* of Nov. 7, 1971, tells of large tracts of land in this region which are still unexplored, where thousands of people "have never struck a match, heard a note of music, or seen a white person, a wheel or a piece of metal." These dark-skinned people have not changed their way of life in thousands of years. They live mainly on sweet potatoes and pork, managing quite well without money, using the barter system. According to the *Times*:

> The society has no crime, no pollution, no ulcers, no poverty. Farmers rotate their sweet potato crops to avoid exhausting their fields. Birth control based on abstinence limits most women to two or three children. The tight village structure insures that no one ever goes hungry.
>
> Their languages reflect sophistication easily missed by someone from outside. Deni, most widely spoken in the valley has 1,680 verb forms and 81 words for sweet potato.
>
> It is this society that the Indonesian government wants to modernize.

It Happened in Africa

The note of quiet derision in the last sentence quoted from the Los Angeles *Times* report seems entirely justified. These are the people for whom Michael Rockefeller, an anthropologist, once remarked that Western civilization could mean only cultural bankruptcy and poverty. Yet the Western zest for "progress" has now infected the Indonesians, who ought to know better. The officer in charge of the civilizing project has declared: "We hope that no people will be without any clothes at all by 1973." He expressed the fear that without intervention "the interior people will stay backward forever."

Worse things could happen to them. The remark of the anthropologist recalls the similar reflections of a mining engineer, Rex Tremlett, when an airplane thundered overhead while he was in an isolated region of Uganda, Africa:

> Some day, I thought, planes will land in places like this. From their cabins men will step, determined to organize everything. Clerks will creep about the land, gathering statistics; while, leading them, an economist gazes shrewdly at us, estimating our earning power in terms of man-hour productivity, so that when he had created local industries to help us raise our incomes, he could import goods to sell us.

Tremlett was not unalterably opposed to progress, but he felt that it had come too rapidly in some parts of Africa, and in the wrong proportions. He gives an example: "The vast network of gold-mines and uranium plants surrounding Johannesburg had created such appalling degradation in the black people, and such unbridled avarice in the white, that it was about as evil a thing as man has ever done."

King Solomon's Mines?

These quotations are from Tremlett's book, *Road to Ophir* (London: Hutchinson, 1956), which is the story of his life as a mining engineer in Africa. The title of the book derives from his discovery of a great stone causeway which was probably a very ancient road to King Solomon's fabled gold mines. This, too, was in Uganda. A digger brought Tremlett a small paving stone. He realized what its use might have been, and soon had uncovered a great road. Then, holding the paving stone in his hand, he began to feel recollections of the past and premonitions of the future—a

faculty that was natural to him, in almost a psychometric fashion. As he tells it:

> I have often found that if I can hold in my hands some object connected with the problem, and allow my mind to rise; above the earth, it seems; there comes into my head an answer so real that although it may defy logic and ignore previous notions, I am compelled to follow it. It is as if the object in my hands becomes a medium through which to converse with minds in some other world, wiser than mine, who can see things with clearer eyes.

"Cover It Up"

> Some girls were bathing on the far side of the lake, each attended by a small handmaiden bearing a calabash. The water here was shaded by trees through which the fading sunlight filtered on to their shining black bodies. . . . The setting was quite beautiful: The aura which surrounded it peaceful and happy.
>
> I bent over the roadstone and thought about it. In a few seconds there swept over me a feeling of horror. . . .
>
> "But I can't just cover it up and say nothing," I protested weakly within myself. "The archaeologists. . . ."
>
> The answer came clear and strong: after the archaeologists there will be businessmen with bulldozers. With a million pounds they will come, subscribed by the avaricious; and with stinking diesel fumes tear the earth apart, uproot the shy Batoro and make a hell of the quiet land. Cover up the road.

And that is what he ordered his men to do. They were to leave the land apparently untouched, as they found it, to say nothing to anyone of what they had discovered. "It is evil," he told them. So, for a time, at least, that region of Africa was saved from being overrun by gold-hungry miners and developers who would try to "civilize" people who were already quite content.

Water on Moon

Two physicists at Rice University have reported the presence of what appears to be underground water on the moon (*New York Times,* Oct. 10, 1971). Instruments left by Apollo astronauts have detected geysers of water-vapor erupting through cracks in the moon's surface. Since no evidence of erosion by water has ever been found, it had been assumed that the moon was entirely without it. The presence of water, however, suggests that this now dead planet has been a habitable body. H. P. Blavatsky had something to say about the origin and nature of the moon, while making it

clear that much more was left unsaid. But that the moon was once a living body is evident from the following footnote:

> The moon is *dead* only so far as regards her *inner* "principles" —*i.e., psychically and spiritually,* however absurd the statement may seem. Physically, she is only as a semi-paralysed body may be. She is aptly referred to in Occultism as the "insane Mother," the great sidereal *lunatic.* (*S.D.* I, 149fn.)

Once-Living Planet

In discussing the transfer of energy from the principles of a dying chain of globes to a new one, she gives as an example the moon in relation to the earth:

> Imagine the six fellow-globes of the moon—æons before the first globe of our seven was evolved—just in the same position in relation to each other as the fellow-globes of our chain occupy in regard to our Earth now . . . And now it will be easy to imagine further Globe A of the lunar chain informing Globe A of the terrestrial chain, and—dying; Globe B of the former sending after that its energy into Globe B of the new chain; then Globe C of the lunar, creating its progeny sphere C of the terrene chain; then the Moon (our Satellite) pouring forth into the lowest globe of our planetary ring—Globe D, our earth—all its life, energy and powers; and, having transferred them to a new centre becoming virtually *a dead planet,* in which rotation has almost ceased since the birth of our globe. The Moon is now the cold residual quantity, the shadow dragged after the new body, into which her living powers and "principles" are transfused. She now is doomed for long ages to be ever pursuing the Earth, to be attracted by and to attract her progeny. Constantly *vampirised* by her child, she revenges herself on it by soaking it through and through with the nefarious, invisible, and poisoned influence which emanates from the occult side of her nature. For she is a *dead,* yet a *living body.* (*S.D.* I, 155-56.)

Planetary "Remains"

Samples of rocks and soil brought back by the astronauts indicate that the moon is far older than the earth, thus calling into question the widespread assumption of astronomers that the moon was somehow cast off from the earth. It seems quite possible, then, even from the standpoint of modern science, that the relation of the moon to the earth is an application of the principle that energy is never lost, but simply transferred. In such case, the moon can be regarded by scientists as a physical corpse.